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ABSTRACT

This university independent course of study of Chinese civilization uses a non-disciplinary approach for the purpose of catching a glimpse of what the preponderant body of Chinese have thought and valued throughout the ages. The literature is approached from a Chinese point of view. The course consists of nine lessons: (1) Mencius, (2) Confucius, (3) Tao Te Ching and Chuang Tzu, (4) Hsun Tzu and Mo Tzu, (5) Han Fei Tzu and Lord Shang, (6) Buddha, (7) Ch'en Tu-Hsiu and Lu Hsun, (8) Pa Chin, Liu Shao-Ch'i, and Mao Tse-Tung, and (9) Dream of the Red Chamber. (CK)

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Extramural Independent Study Center

THE UNIVERSITY OF KANSAS / AT LAWRENCE

ED058199

MODULAR CURRICULUM:
ENGLISH/SOCIAL STUDIES
Chinese Civilization
1968, 1970

Course Prepared by

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This module represents approximately eight to ten weeks' work; however, it can be tailored to suit individual needs. Credit is to be determined by the institution recording the work. Students enrolled through E.I.S.C. will receive ¼ unit credit.

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Lawrence, Kansas

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PREFACE

Textbooks:

Robert W. Demeritt, ed.	EASTERN CIVILIZATIONS READINGS, Vol. I: China. Dubuque, Iowa, Wm. C. Brown Book Company, 1969.
Robert W. Demeritt, ed.	EASTERN CIVILIZATIONS READINGS, Vol. III: The Family. Dubuque, Iowa, Wm. C. Brown Book Company, 1969.
E.A. Burtt, ed.	THE TEACHINGS OF THE COMPASSIONATE BUDDHA. New York, The New American Library (Mentor Books), 1955.

Optional Textbook:

Chi-chen Wang, trans.	DREAM OF THE RED CHAMBER. New York, Doubleday Anchor Paperbacks, 1958.

Books may be ordered C.O.D. from either of the sources below:

The Kansas Union Bookstore
Lawrence, Kansas 66044

The University Bookstore
623 N. Manhattan Ave., Manhattan, Kansas 66502

The course of study you are about to embark upon parallels (both in scope and in method) the Eastern Civilizations course offered at the University of Kansas. Unlike many an "Eastern Civ" or "Introduction to Asia" course, the Eastern Civilizations course at the University of Kansas does not attempt to put the material we read and think about into neat historical, philosophical, or sociological frameworks, though such frameworks have their use. We like to think of our approach as a non-disciplinary plunge into the sea of a civilization. Such an approach accomplishes (we think) two primary goals. First, our

study should have some validity in its own right; that is, we should be able to catch a glimpse of what the preponderant body of Chinese have thought and valued throughout the ages and hence be better able to understand China, both Communist and non-Communist, as we meet her in the media of our everyday lives. Second, it is hoped that the insights gained here will form a foundation upon which to build further understanding of China in any other course on Asia you might want to pursue.

Since we are interested in seeing these writings as a Chinese might have seen them, the material has been especially adapted for that purpose. Hence, in the first assignment, MENCIUS, you will encounter a number of italicized Chinese words. These italicized words are English transliterations of some fundamental Chinese concepts, and it is around these concepts that discussion usually centers. The reason we have not used English translations for these terms is that there is little agreement among scholars, both occidental and oriental, about the precise meaning of these terms. Secondly, if we were to translate the term jen (pronounced 'ren') by, say, "law and order," discussion would center around "law and order" (a 1968 election-year-in-America concept) rather than "jen" (a Chinese concept). It is also difficult to say whether or not there is a precise one-to-one relationship between the Chinese concepts and their usual English translations--probably there is not. Indeed, in many cases you may find that there are apparently contradictory meanings for one term or another, or that there is no one English word which fully expresses the intent of the Chinese term. This should be considered quite natural, for, as you will soon see, Chinese thinkers themselves have often argued over their meaning. It is our purpose here simply to get a feeling for these terms. Students in the Eastern Civilizations course at Kansas are urged to use the terms tao, jen, li, yi, etc. in discussion. You are urged to think in these terms and to use them in the written assignments.

Although in the text, EASTERN CIVILIZATIONS READINGS, there are bibliographies which list secondary readings, you are urged not to look at these until after you have completed each section of the readings. No secondary reading is required for this course, though you may wish to consult secondary sources at the completion of this course to see what others have thought about the works you will have read. It is our hope that you will attempt to gain insights from the writings themselves rather than from the commentary of an "expert." In fact, your opinion on the readings is every bit as valid as the so-called expert's, for the process you will be undergoing in this course is exactly identical to that of the scholar. He reads and thinks about MENCIUS and then writes down in a book what he has thought--if you do the same you need neither fear nor depend upon the expert.

We begin our study of Chinese thought with Mencius for two reasons. First, Mencius is much less difficult to understand, by virtue of his examples, anecdotes and stories, than is his predecessor, Confucius. Second, Chinese have traditionally begun their education with Mencius. Schoolchildren were made to memorize long passages from Mencius even before they were able to understand what the passages meant. Gradually they were taught the meanings

of the characters and began to understand the content of Mencius' works. By the time the student was able to tackle the writings of Confucius, any question of interpretation would be resolved by referring to Mencius. We should attempt to do the same.

In Assignment One you will read the complete writings of Mencius. There will be eight other assignments, each of which should take about one week's time. Hence, the whole module should properly take nine weeks to complete. Since the goal of this course is that we simply gain some insights into Chinese civilization, one need not feel dejected that he does not comprehend all of Mencius or any of the other thinkers we read. Certainly Chinese find themselves reading and re-reading Mencius *et al.*, throughout the course of their lives, gaining new insights each time. In this first section we will point out certain portions that should be pondered over. This ought to provide a model for later readings.

Questions in the written assignments have been formulated so as to elicit your thoughts and reactions to the readings. One should keep in mind that there are no "right" or "wrong" answers to these questions. We feel that this kind of questioning puts squarely on you the burden of study, thought, and learning, where (whether you like it or not) it will lie for the rest of your life. Ideally, one should spend more time thinking about the readings than reading them; and, similarly, one should spend more time thinking about the answers to the questions than writing them.

Suggestions for Correspondence Study:

1. Work with regularity. It is up to you to determine the speed and thoroughness with which you complete assignments. However, the maximum time allowed for completing a course is twelve months, and you are urged to accomplish a regular amount of work each week. In fact, each lesson is geared to be equal to a week's work on your own level. If you wait too long between assignments, you may lose the continuity of your work. You should not, however, send in too many assignments at once; in fact, you MAY NOT send in more than five assignments in a seven-day period unless you have special permission from your instructor.

   During vacation periods, when instructors are away from this work, your assignments may have to be forwarded. If you need to complete the course by a certain time, you should start work early enough that a slight delay during vacation periods will not adversely affect your schedule.

   If you cannot complete a course within the twelve-month period, a six months' extension will be granted upon payment of a $5.00 fee prior to the expiration date. All extensions are effective on the expiration date.

2. Observe proper manuscript form. All assignments are to be submitted on the special paper designed for correspondence study. (See the Sample Lesson at the back of this syllabus.) A pad is included with your syllabus, and you may order additional pads from the Center for $1.25 apiece. (a) Always write your name, address, the course name and number, the number of the assignment, and the page number at the top of each page of your lesson. Either type your answers double-spaced or write them neatly and legibly in black or blue-black ink, using only one side of the paper. In submitting an assignment, fold all the pages of the assignment together, with the heading on the outside. (For illustration, see the Sample Lesson.) (b) Mail each completed assignment separately to the Center, making sure that you send in the assignments in numerical order and that the envelope bears the correct postage. (It is invariably a good idea to keep a copy of any work you do!) Be sure to notify the Center of any change of name or address. Your help in adhering to these forms will speed the return of your lessons.

3. Answer your questions carefully. What you write is all the teacher will know about you and your work. Support personal interpretations and opinions with reasons, concrete details, and specific examples from the text. Proofread your paper for typographical errors or careless mistakes.

4. Feel free to ask us your questions. If you wish further assistance or information on any assignment, write to your instructor on a separate piece of paper and enclose it with the regular assignment.

5. Note the rules governing examinations and accreditation. Your instructor will let you know how much your exam will "count" toward your overall grade. A form, Application for Examination, will be found in the appropriate section of this syllabus. This should be mailed in at least a week before the examination date.

   High school course examinations, whether given in Kansas, or out of the state, should be administered by the student's principal or superintendent of schools. The student must make his own arrangements with his principal or superintendent to supervise the examination.

6. Evaluation of Course. It is our wish that you derive as much benefit as possible from this course, and we are anxious to learn to what extent it has met or failed to meet your needs. All courses are in a continuous state of revision, and you will assist us greatly if you will fill out the evaluation form which will be sent to you with your grade. There is room for special comments or suggestions, and all of the information will be taken into consideration in revising or adapting the syllabus material. Your comments or inquiries may be addressed to the E.I.S.C. Student Services at any time during your course of study, if you do not feel that your instructor would also benefit from your comments. BUT PLEASE DO FILL OUT THE FORM AND SEND IT IN!

7. Refunds. You may obtain a partial refund of course fees only if you apply within three months of the date of your registration, and only if all course materials are returned with your request for a refund. If not more than five assignments have been completed, the course fee less $5.00 for registration and $2.00 for each corrected lesson will be refunded. If the course materials are not returned or if they are not re-usable, an additional charge of $3.50 will be made for refund requests. No refund will be given on the return of correspondence course tablets.

MENCIUS

Reading Assignment:

EASTERN CIVILIZATION READINGS, Vol. I. General Introduction (pp. xi-xv), and The Works of Mencius, Book I, Book II, Book IV, Book VI-Part 1, and Book VII (pp. 11-51, 70-87, 107-115, and 125-142).

Reading Notes: (The first full paragraph on each page is considered number one.)

Page	Paragraph	*Comments*
11	1	In his first meeting with King Hui of Liang, Mencius counsels against the use of the word "profit." Why? How do jen and yi differ from profit?
12	1	Through the readings on China you will find repeated references and quotes from the BOOK OF POETRY. Try to catch some of the flavor of these poems as they are quoted. For a complete translation of the BOOK OF POETRY see Arthur Whaley, THE BOOK OF SONGS.
12	4	Is one of the goals of a King to have his people increase? Throughout the writings of Mencius (and in the other doctrinal works) there will be statements about goals and values--these can (and should) be used to form a picture in your mind of ancient Chinese society.
13	.1	What meaning do you derive from the story of the soldiers' running away?
14	7	What do you suppose the "imperial dignity" is?
15	1-5	What do you think Mencius means by settling and uniting the empire?

Page	Paragraph	Comments
16		Here Mencius tells a story about the ox and the sheep. What do you think is the inner meaning of this story?
17	4	What is the inner meaning of the story of T'ai mountain? What does Mencius mean by the "can" and the "will" of things?
19	4	What is the "fixed heart"? Why is "entrapment" of the people mentioned? You should be attempting by now to piece together all the segments of Mencius' thought into a more-or-less congruent whole. What does Mencius' statement, "What leisure do they have to cultivate li and yi?" (p. 20) tell you about the nature of li and yi?
22	1	What does the size of King Wen's park have to do with Mencius' system of thought?
25	4	What were the first objects of King Wen's regard? King Wen is held up as a model for present kings. Why? It would be wise to pay careful attention to Mencius' statements regarding King Wen and other ancient worthies.
27	1	Why do you suppose the king looked to the right and left and spoke of other matters?
27	4	How does the system of advancement and dismissal of officers in a state fit into Mencius' general plan for the governing of a state? In this paragraph we find out what a king must do to be considered the parent of his people--can you extrapolate from this the duties of a parent? Compare Mencius' statements about the duties of parents with his statements about the duties of a king.
27	6-7	"May a minister then put his sovereign to death?" From the answer that Mencius gave to this question can you make any statement about revolution or rebellion in China? Any statement about regicide?
28	1	What is the meaning of the parable of the lapidary?
30	1	How is this dilemma of the king solved by Mencius? From statements such as these can you develop an idea about Mencius' personality?

Page	Paragraph	Comments
30-31		The juxtaposition of the stories of King T'ai and King Wen exemplifies jen. From stories such as this you should be gaining a feeling for the term "jen." How do you feel the term functions in this context? Your ideas about jen and the other concepts we encounter may change as time progresses--keep an open mind.
31	3	The prince would not go to see Mencius because he thought that Mencius was "exceeding"--what moral meaning (if any) can you glean from this passage? (Or was his not going simply snobbery?)
34	2-4	What is the value of an unperturbed mind?
40	1	Mencius said, "All men have a mind which cannot bear to see the sufferings of others." What does this statement tell us about the nature of man? About the nature of jen and yi?
43	4	The relationship of father and son as well as of prince and minister are here explained. With reference to jen and yi, how do these relationships function?
53	3	Mencius again speaks of entrapping the people (cf. above, pp. 19-20). What does Mencius mean? Mencius is continually defining the role of the leaders of the kingdom in terms of the wants and needs of the people. How does the term "people" function in the writings of Mencius? Who are the people?
55	1	Mencius explains the "nine squares" system of dividing land. This is one facet of his economic policy. How does his economic policy relate to the main currents of his thought?
58	2	Yao and Shun are here referred to as "great men indeed." Mencius consistently lauds their virtue. If one were able to gain some insight into why Mencius so lauds them, he could probably find out much more about Mencius' way of thinking. As these names come up in the readings, make note of their actions. Try to relate your understanding of these persons to the thought of Mencius.
59	4	Here is another example of Mencius' economic thought. Compare the statement that things are of unequal quality to Mo Tzu's essay on "Universal Love."

Page	Paragraph	Comments
62	1	What conception of tao do you have when you read Mencius saying, "If I were to bend my tao . . . "?
68	1	Mencius is arguing here with Lord Shang and Mo Tzu. Compare his conception of their ideas with the selections from their writings found in EAST. CIV. READINGS, Vol. I, pp. 228-242 and 262-265.
68	1	What does Mencius mean by "leading beasts to devour men"?
70	1	What is the relationship between tao and jen?
73	1	What does Mencius mean when he says, "When we do not, by what we do, realize what we desire, we must turn inward, and examine ourselves in every point?"
73	4	Tao further described.
75	1	What is the "tao of the empire"? How does it work?
75	3	"If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquility." Comment.
75	4	What is the tao of hsin? --of friendship?
79	3	Mencius tells us here what the richest fruits of jen and yi are. How does this section fit into your understanding of the terms?
79	4	What is hsiao? How does it function?
80	1	Do any of the concepts we have studied approximate the idea of equal justice given here?
86	1	These definitions of un-hsiao ought to aid in understanding hsiao.
107-108		Think about Kao Tzu's argument with Mencius. Is jen internal and yi external?
110	1	Think about the problem of the relationship of environment and nature.
134	2	Here Mencius alludes to degrees of love. Compare this with Mo Tzu's concept of "Universal Love."

Writing Assignment:

Choose three of the following problems and write a short essay (300-1000 words) on each.

1. Select three illustrative stories which Mencius used in explaining his thoughts to rulers. Show how these stories make Mencius' system of thought clearer. If you feel that Mencius' stories do not properly illustrate his system of thought, write three stories that you feel would illustrate any three aspects of Mencius' writings. Be sure to include in your discussion some of the underlined terms we have encountered.

2. Tsu-te was often found wandering in the gardens of the Tao Tsu Cheng Palace amusing himself with painting butterflies or singing to the sky and the trees. Several weeks later Ma Ching, Tsu-te's mother, fell dreadfully ill and, nearing her final hour, summoned Tsu-te to her bed. "Your father will surely come after I die and lay claim to the household. Obey him and abide by his every wish." Thus she died and as foretold, the father, brute of a man, arrived claiming complete ownership of everything Ma Ching had. During the following weeks and months, Tsu-te was badly mistreated and the household neared total destruction. Finally, quite overcome with rage at seeing the maids maltreated, the gardens weed-ridden, the entire family overburdened with work satisfying the wishes of the brute, Tsu-te struck his father and admonished him, saying, "You have ruined all that Mother had built up. Shameless man! Not fit for the friendship of pigs." At this, the father ordered the son exiled from the family and several days later sent him to a far-away province where he shortly succumbed to a disease and died.

Comment on this short story the way you think Mencius would have done according to the principles of hsiao, jen, yi, li and te.

3. Rightly or wrongly, it has been said that Mencius was China's greatest democratic philosopher. Drawing upon specific ideas in Mencius' writings prove or disprove (to your own satisfaction) this statement.

4. It has been stated that China's backward way of thinking (as represented in the writings of Mencius) was the major reason she had such a difficult time becoming a "modern" nation. Comment on this assertion in an essay.

5. Mencius stressed jen and yi quite heavily in his system of thought. In a well-thought-out essay explain your conception of the meaning of these terms.

6. From your reading of Mencius, do you find there is any segment of his thought which would be applicable to the modern world? How would you put this segment into practice?

7. Assume you are the ruler of a great state, attempting to unite the whole nation under your rule. You have the military power to do so, but you are not sure whether the neighboring states would appreciate your ruling them. Assume also that Mencius has come to be your adviser. What would he advise you to do? Would you follow his advice? Why? You may wish to argue against Mencius' advice; how would you do that?

8. Write a short character sketch of Mencius.

9. According to Mencius, what is the basic nature of Man? In your essay, relate Mencius' advice to rulers and his concept of "the people" to his ideas about the nature of man.

10. Can you reconstruct the society in which Mencius might have lived? If so, in a short essay describe the conditions of Mencius' time. Use examples from Mencius' work. Be sure to include some discussion of the economic system in your essay.

2

CONFUCIUS

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol. I. The Confucian Analects (pp. 146-213).

Writing Assignment:

Discuss three of the following problems in three short essays.

1. Confucius lauded the Golden Age of Antiquity. From his references to that period reconstruct what you think society might have been like in that period. Since many of Confucius' ethical pronouncements are based on the Golden Age, be sure to include in your discussion some of the concepts (jen, li, yi, etc.) Confucius used.

2. In contrast to Mencius' emphasis on jen and yi, Confucius laid great stress on li and hsiao. Explain what you feel the meaning of these terms might be. How are they put into action in government? In the everyday lives of men? How do they relate to the whole of Confucius' ethical system?

3. Some have called Confucianism (as expressed in the writings of Mencius and Confucius) a religion. Others have called it a philosophy. Which do you feel it is? Why? Be sure to cite specific examples from the ANALECTS or MENCIUS in your essay.

4. As a piece of literature, which do you feel has more merit, the ANALECTS or MENCIUS? Explain.

5. Book II of the ANALECTS is entitled "Exercising Government." Compare and/or contrast the "right" system of government as expressed in this chapter with that expressed in the writings of Mencius. Is Mencius simply elaborating Confucius' chapter on exercising government, or has he added some of his own ideas to the theory of government?

6. In the Confucian system what is the relationship of the individual to society? You may wish to write an essay comparing the relationship of the individual in society in twentieth-century America to that relationship in early China. Can we properly say that Chinese society was individualistic?

7. Write a brief character sketch of Confucius.

8. From your reading of Mencius and Confucius what (or who) do you think a chun-tzu is? Would Confucius qualify as a chun-tzu? Would Mencius? Is there a difference between a chun-tzu and a sage? Are princes and kings chun-tzu?

9. Why do you think the ANALECTS has been regarded as one of the classics of world literature and philosophy? Would you consider it a classic?

3

TAO TE CHING AND CHUANG TZU

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol. I. The Tao Te Ching (pp. 268-303) and Selections from the Writings of Chuang Tzu (pp. 307-324).

Writing Assignment:

Write three short essays on three of the following problems.

1. Imagine yourself the head of a traditional Chinese family. Your eldest son has just attained the age at which he should begin to receive an education and you are to choose for him a tutor. Mencius, Confucius, Lao Tzu, and Chuang Tzu all appear as candidates for the job. Whom would you employ? Why?

2. Compare Chapter Nine of the TAO TE CHING with Confucius' statement (EAST. CIV. READINGS, Vol. I, p. 177), "To go beyond is as wrong as to fall short." Confucius is talking here about the "due mean." Do you think Lao Tzu is expressing the same idea? Explain. Write a commentary on Chapter Nine.

3. Choose three chapters in the TAO TE CHING which seem to you to exemplify the thought of Lao Tzu. Write a detailed commentary on each of these three chapters.

4. Imagine yourself the ruler of a state in ancient China attempting to institute a jen government. Imagine also that both Confucius and Lao Tzu are your advisers. What might each advise you to do? On what points would they agree with one another? On what points would they disagree? You may wish to answer this question by means of a dialogue between Confucius and Lao Tzu as you imagine it would have occurred.

5. On the basis of your reading so far, what do you think the meaning and importance of tao is? Is there simply one tao or are there many? How does tao relate to te and to the other concepts? Compare tao and te as they appear in the TAO TE CHING with Confucius' and Mencius' use of these terms.

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6. Re-read Chapter 38 of the TAO TE CHING. Lao Tzu here gives us a hierarchy of concepts. What explanation can you offer for this hierarchy? How would Confucius or Mencius have reacted to reading this chapter?

7. How would Confucius and Mencius have reacted to Chuang Tzu's statement (p. 315), "When I pronounce men to be good, I am not speaking of their jen and yi; the goodness is simply their possession of the qualities of the tao. When I pronounce them to be good, I am not speaking of what are called jen and yi; but simply of their allowing the nature with which they are endowed to have its free course."

8. Both Lao Tzu and Chuang Tzu have much to say about "doing nothing" or "actionless activity." What do you suppose this means? How would a Confucian react to this kind of advice?

9. Among scholars there is a dispute over the authorship of the TAO TE CHING. Some feel that it is the work of a single individual (whether or not this individual was Lao Tzu need not bother us here). Others feel that it is the work of a group of persons. The former group would maintain that since it was written by a single individual, it embodies a single, internally consistent way of thinking. Re-read the TAO TE CHING. On the basis of your reading, do you think it was the work of one man and therefore a consistent philosophy? Do you find any internal contradictions?

10. Write brief character sketches of Lao Tzu and Chuang Tzu.

4

HSUN TZU AND MO TZU

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol I. Hsun Tzu, "The Nature of Man is Evil" (pp. 216-225), and Mo Tzu, "Universal Love" (pp. 228-242).

Writing Assignment:

Respond by means of short essays to three of the following statements or questions.

1. Imagine yourself eavesdropping on a conversation between Mencius and Hsun Tzu. They are discussing the nature and usefulness of jen and yi. What do you think each might have argued?

2. Mencius said, "The tendency of man's nature to good is like the tendency of water to flow downwards" (p. 107). Comment on this statement as Hsun Tzu might have.

3. If Lao Tzu (author of the TAO TE CHING) had read Hsun's essay "The Nature of Man is Evil," how would he have reacted?

4. What is the function and purpose of government according to Hsun Tzu?

5. Write brief character sketches of Hsun Tzu and Mo Tzu.

6. Mo Tzu and Confucius are discussing hsiao; what points do you feel each would bring up? Would either of them have a more favorable attitude to hsiao? If so, who? and why? Why would the other argue against it?

7. What is the nature of "Universal Love"? How would any of the other thinkers we have had contact with react to Mo's ideas?

8. "It is this principle of universal mutual love which really gives rise to all that is most beneficial to the nation. On this account we conclude that the principle is right" (p. 235). Comment on this statement in any way you wish.

9. After reading the next two selections (Han Fei Tzu and Lord Shang), compare Mo's idea of the nature of man and his attitude towards mutual love to the attitudes of Han Fei Tzu and Lord Shang.

5

HAN FEI TZU AND LORD SHANG

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol. I. Han Fei Tzu (pp. 245-259), and Lord Shang (pp. 262-265).

Writing Assignment:

Write short essays in answer to three of the following questions.

1. Many of the writers we have read have had something to say about "good government." Lord Shang and Han Fei Tzu have now presented their formulae for good government. Based on what they have said, what are their criticisms of Taoism (TAO TE CHING and Chuang Tzu), Confucianism (Confucius and Mencius), and Mo Tzu? Are their criticisms valid? Why or why not?

2. Choose any one of the authors we have read thus far. Assume that he meets Han Fei Tzu, and late in the evening, after sipping many cups of fine rice wine, they begin to discuss "Man's basic nature." Assume also that you have an opportunity to listen in on this conversation. In a few pages relate what is said.

3. In "Five Vermin" there is considerable discussion of "rewards and punishments." Lord Shang concentrates on fa and hsin; both men emphasize the rule of law. How does their concept of "law" relate to jen, yi, li, tao, etc.? How do Lord Shang and Han Fei Tzu define jen, yi, and tao?

4. Confucius praised antiquity as the "Golden Age." Han Fei Tzu seems to have had a different conception of the Golden Age. How did Han Fei Tzu analyze China's antiquity? How does his analysis of antiquity relate to his overall conception of the world?

5. Describe what the governmental and social systems of a state ruled by Han Fei Tzu and administered by Lord Shang would be like.

6. Write a brief character sketch of Han Fei Tzu and Lord Shang.

7. Defend the Taoist view of the world against the Legalist view. (Lord Shang and Han Fei Tzu are usually considered Legalists.)

8. Defend the Confucian view of the world against the Legalist view.

9. "It is clear enough that jen cannot be applied to the attainment of political order" (p. 249). Comment on this statement.

6

BUDDHA

Reading Assignment:

E. A. Burtt, ed., THE TEACHINGS OF THE COMPASSIONATE BUDDHA (pp. 27-32, 43-50, 56-66, 69-73, 122-134, 161-166, and 204-241).

Writing Assignment:

Write essays on three of the following topics or questions.

1. The duties (if any) of the enlightened.

2. What is the meaning of Nirvana?

3. Discuss the meaning of the Parable of the Mustard Seed (pp. 43-46). Compare this parable with similar passages (if you found any) in the TAO TE CHING.

4. What is the nature of man according to Buddhist teaching? Compare with Confucius or Mencius and Lao Tzu or Chuang Tzu.

5. Discuss the Buddhist concept of "self" and "duty,"

6. Write a brief commentary on at least two chapters found in "The Way of Truth," pp. 56-66.

7. Comment on the Mahayana religious ideals. Contrast or compare with Theravada Buddhist ideals.

8. Riko, a high government officer of the T'ang dynasty, asked Nansen: "A long time ago a man kept a goose in a bottle. It grew larger and larger until it could not get out of the bottle any more; he did not want to break the bottle, nor did he wish to hurt the goose; how would you get it out?"

The master called out, "O, Officer!"

To this Riko responded at once, "Yes!"

"There, it is out."

This is the way Nansen produced the goose out of its imprisonment. Comment on this story in any way you wish.

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7

CH'EN TU-HSIU AND LU HSUN

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol. I. Ch'en Tu-hsiu, "A Call to Youth" (pp. 339-346).

Vol. III. Lu Hsun, "The True Story of Ah Q" (pp. 4-46).

Writing Assignment:

1. Defend the traditional ways of thinking against the attacks of Ch'en Tu-hsiu's "A Call to Youth."

2. Lu Hsun tells us that he gave up a medical education and a probable career as a medical doctor in order to become a writer. By doing this he thought he would be able to change the spirit of the Chinese people. How does "The True Story of Ah Q" fit into his stated purpose?

3. What kind of a character is Ah Q? Comic? Tragic? Allegorical? Why? What would Confucius or Mencius have said about this character?

4. Comment on "The True Story of Ah Q" in terms of the concepts we have studied (jen, yi, li, hsiao, etc.).

8

PA CHIN, LIU SHAO-CH'I, AND MAO TSE-TUNG

Reading Assignment:

EASTERN CIVILIZATIONS READINGS, Vol. III. The Family (pp. 49-300).

Vol. I. Liu Shao-ch'i, "How to Be a Good Communist" (pp. 366-369), and Mao Tse-tung, "Swimming" (pp. 370-371).

Writing Assignment:

Write an essay of moderate length (longer than the essays you have written so far) on one of the following topics.

1. Analyze the place of women in Chinese society in any way you wish. Be sure to cite references from THE FAMILY, and, if possible, from the doctrinal writings you have read.

2. Discuss THE FAMILY in terms of Ch'en Tu-hsiu's "A Call to Youth."

3. What is Pa Chin's message (if you found any) in THE FAMILY?

4. Do you find any distinctly Western influences operating in THE FAMILY? If so, what are they and how do they influence the lives of people? You may wish to discuss the Western impact on the three brothers. (In writing this essay it may be helpful to refer to the traditional Chinese doctrinal writings as a yardstick for traditional China.)

AND

Write an essay of moderate length on one of the following topics.

5. The brothers Chueh-min and Chueh-hui in THE FAMILY felt they were revolting against traditional Chinese society. Using your knowledge of traditional Chinese precepts as shown in MENCIUS, the ANALECTS, the TAO TE CHING, and the writings of Chuang Tzu, discuss what they were revolting against and why they were revolting.

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6. "Much of traditional as well as modern Chinese writing is concerned with an attempt to regain a measure of innocence, virtue, and order which has somehow been lost by the individual or the society as a whole." Comment.

7. Liu Shao-ch'i, in "How to be a Good Communist," quotes portions of the ANALECTS of Confucius and MENCIUS. Comment on the way he uses these two traditional thinkers in his instructions to Communist Party members.

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9 (OPTIONAL)

DREAM OF THE RED CHAMBER

Reading Assignment:

DREAM OF THE RED CHAMBER. Read the entire novel. The character index provided in EASTERN CIVILIZATIONS READINGS, Vol. I, gives page references for every character mentioned in the novel.

Writing Assignment:

Answer one of the first two questions.

1. Assume you are taking a final examination on which you find the following question:

"DREAM OF THE RED CHAMBER is a _____ novel."

a. Buddhist
b. Taoist
c. Confucian
d. Legalist
e. all of the above
f. none of the above

Since this is an important examination (and blank answers count as five wrong), you are forced to answer it. How would you answer it? Later in the day, feeling dejected at having to take a quiz like that, you take a long walk. On your walk you meet the professor who had given you the exam (he is walking because he is dejected about your answer--which he thought was wrong.) There you two discuss the examination. How would you justify your choice on his examination?

2. On the same test as in the above question you find:

"DREAM OF THE RED CHAMBER is a(n) _____ novel."

a. allegorical
b. social
c. psychological
d. romantic

e. ridiculous
f. religious
g. all of the above
h. none of the above

How would you answer that question? Justify your answer.

AND

Answer any three of the following:

3. Choose three important characters in DREAM OF THE RED CHAMBER. Discuss these three characters in terms of jen, yi, li, hsiao, tao, etc.

4. Describe the social life of a traditional Chinese family in terms of their human relationships (father to son; wife to husband; servant to master; cousin to cousin, etc.).

5. Discuss "religion" (Taoism, Confucianism, Buddhism) as reflected in DREAM OF THE RED CHAMBER.

6. When the unreal is taken for the real, then the real becomes unreal;
Where non-existence is taken for existence, then existence becomes non-existence.

Comment. What is the "real" in DREAM OF THE RED CHAMBER?

7. One school of thought on DREAM OF THE RED CHAMBER claims that it is an autobiography. Of whom do you think it is an autobiography? Why?

8. Describe the life (and duties) of a teen-ager in DREAM OF THE RED CHAMBER.

9. Compare this novel in any way you wish to any other novel (Chinese or otherwise) you've read.

10. RED CHAMBER has been called the "greatest Chinese novel ever written." Why do you think this is so? Even if you've read no other Chinese novels you may wish to speculate on this.